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THE
BEAUTY OF HOLINE

Mis. IN *Power*

THE COMMON PRAYER :

AS SET FORTH

IN FOUR SERMONS

PREACHED AT THE ROLLS CHAPEL, IN
1716.

BY THOMAS BISSE, D. D.

Adapted to the Protestant Episcopal Church in the United States

TO WHICH IS ADDED

DISCOURSE ON THE HOLY COMMUNION,
AND GUIDE TO THE ALTAR.

BOSTON :

PUBLISHED BY R. P. AND C. WILLIAMS,

T. B. Wait and Sons, Printers.

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PREFACE.

THE world may justly expect an apology from me for publishing these discourses, after so many large works already written upon our Liturgy, that have been received with general approbation. But yet as these have been the better received, because written in different ways ; so this performance, whatever it is in itself, yet being the first published upon this subject in the way of Sermons, may upon that account, meet with some reception, and, I hope, prove likewise of some service to the world.

Besides, the rest have been complete works upon the whole Liturgy, having gone through all the offices of it ; whereas I have only separated that part of it, which contains the Service generally used on Sundays and Holydays, when there is no communion : and so have cut off all that critical knowledge of the Calendar, Rubrics, and Prefaces coming before, as well as of all the particular offices following it, namely, of Baptism, Confirmation, &c. which the others have treated of. For the use of these, though of standing necessity to the church, yet as to particular persons is occasional ; and by consequence the knowledge of them cannot be of that importance, as of those that return in the constant service of the church.

I must beg the favour of the reader to consider two things ; the one is, that the Liturgy is a

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thought of making them public ; a
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is, that had I been at liberty to ha
me, they might hereafter have
rhaps to better advantage.

However, being conscious of a s
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God in his own house, and that by
ople in the offices thereof, I do w
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they are, as a small offering on G
ich I have the honour to serve ;
ow, that if there be a willing mi
ted according to that a man hath

solemn duty of public worship with greater edification, punctuality and reverence.

These works were composed in England. It became necessary in this edition to expunge as far as possible, whatever applied solely to that country, and the times when they were printed.

The preface to the Book of Common Prayer, used in the Protestant Episcopal Churches, has been our guide. "When, in the course of divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States, were left at full and equal liberty to model and organize their respective churches and forms of worship and discipline, in such a manner as they might judge most convenient for their future prosperity, consistently with the constitution and laws of their country.

"The attention of this Church was, in the first place, drawn to those alterations in the Liturgy which became necessary in the prayer for our civil rulers, in consequence of the Revolution: and the principal care herein was to make them conformable to what ought to be the proper end of such prayers, namely, that rulers may have grace, wisdom and understanding, to execute justice and to maintain truth; and that the people may lead quiet and peaceable lives, in all godliness and honesty.

"But while these alterations were in review before the late convention,* they could not but,

* The first convention of clerical and lay deputies of the Protestant Episcopal Church in the United States.

ent.

“ It seems unnecessary to en-
ferent alterations and amendm
pear.

“ And now this important wor-
a conclusion, it is hoped the
ceived and examined by every
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dering what Christianity is, and
f the gospel are ; and earnestly
mighty God, to accompany wi
very endeavour for promulgati
ind in the clearest, plainest, mo
majestic manner, for the sake c
ur blessed Lord and Saviour.”

In the Book of Common Pray
or ourselves, and that 1st for ou
piritual, that is, grace which ma

III. The ends of it. 1. To convert us from sin. 1 Sund. in Advent, 1 Sund. after Easter, St. Andrew, St. James, St. Matthew. 2. To obtain pardon for sin, and acceptance with God.—12, 21 and 24 after Trinity, Purification, 2 after Epiphany. 3. To rescue us from temptation.—4 Sund. in Advent, 4 after Epiphany, 18 after Trinity. 4. To enable us to do good.—5 after Easter, 1, 9, 11, 13, 17, 25 after Trinity. 5. To bring us to glory.—Epiphany, 6 after Epiphany.

IV. The kinds of it. 1. Regeneration.—Nativity of Christ. 2. Charity.—Quinquagesima. 3. Mortification.—Circumcision, Easter Even. 4. Contrition.—Ash Wednesday. 5. Sincerity.—3 after Easter. 6. Love of God, and his laws.—4 after Easter, 6 and 14 after Trinity. 7. Heavenly desires.—Ascension. 8. Faith. 1. Right.—Trinity Sunday. 2. firm.—7 after Trinity, St. Thomas, St. Mark. 9. The imitation of, 1. Christ.—6 in Lent, 2 after Easter. 2. of Saints.—St. Stephen, St. Paul, St. Philip and James, St. John Baptist, All Saints, Innocents.

In the Liturgy we pray 2dly, for our bodies or things temporal, and that,

I. For safety by 1. God's providence, 2. Guarding of Angels.—2, 3, 4, and 20 after Trinity, St. Michael. 2. Deliverance from 1. Enemies.—3 in Lent. 2. Judgments.—Sexagesima, Septuagesima, 4 in Lent. 3. Support under affliction.—3 and 4 of Epiphany.

And we pray for others, 1st. Without the Church. Jews, Turks, Infidels and Heretics.—3 Collects of Good Friday. 2dly. For those within the Church. 1. For the Ministers, that



THE
BEAUTY OF HOLINESS
IN THE
COMMON PRAYER.

SERMON I.

1 Chronicles, xvi. 29.-

Worship the Lord in the Beauty of Holiness.

SINCE the worship of God is the greatest and most honourable employment of the children of men, from which the meanest are not excluded, neither are the greatest exempted ; since the highest among men, even they who sit on thrones, must bow down before the altars of the Most High, and do never appear in so true glory in the eyes of God and of men, as when, like those above, they fall down before the throne, and cast their crowns before the throne ; surely this is universal work or duty of man ought to be set off with the greatest order and magnificence, with the beauty of holiness. When king David gave instruction to Solomon for building the temple, he gave in charge, that it should be exceeding magnificent : and the reason afterwards given is itself exceeding awful as well as just

more, and yet a homage done
to ; worship is not for man, but
to God.

Upon this account, when God
for his peculiar people. we find
first framing of their worship by
Moses, and afterwards in the enlarg-
ment of David, he left nothing
to the choice of man. For as the tabernacle, and
the vessels of the ministry, was made a
pattern God shewed to Moses in
the wilderness, when David gave to Solomon the
pattern of the temple, to wit, of the porch, of the
mercy seat, of the courts of the
sanctuary, also for the vessels
of the Levites, and for all the work
of the temple, and for all the vessels of the service
of the Lord ; All this, said David
unto me, even all the works of this p-

Now as this temple was made

the entrance into the Christian church is by baptism. Again, as every one that was circumcised, and thereby become an Israelite, was obliged to eat of the passover ; so every one that is baptized, and thereby become a Christian, is bound to partake of the Lord's supper. These two sacraments, baptism and the Lord's supper, being ordained by Christ himself, are doubtless essential to his church ; insomuch, that if there be any congregation, that calls itself a church of Christ, while it retains not these essentials, we may pronounce of it, that it is none of his.

Again, as in the Jewish church there were appointed three orders in the priesthood, high-priests, priests, and Levites ; so in the Christian church are appointed bishops, priests, and deacons, in a like subordination. This ecclesiastical government in these three orders, which was appointed by Christ, and planted by his apostles, and so continued down in all churches of the saints, is no less essential to the Christian church, than the Levitical priesthood in the like orders was to the Jewish. For as St. Paul asserts concerning this latter, there being a change of the priesthood, there is of necessity a change also of the law, that is, the whole Jewish polity ; so may we not as strongly argue concerning the former, should there be a change of the priesthood, must not there be of necessity a change also of the church, that is, the whole evangelical establishment ? But however that be, however God may dispense with the breach of his own ordinance, yet let us pour out our daily thanks *to him in the congregation*, that these three

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esthood, the courses of their minist
of the sanctuary; in a word, all
work of the service in the house o
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law, are now under the gospel b
without any particular direction c
only that general rule or canon c
, Let all things be done decently an
his apostolical canon hath been fa
red by those holy men, who con
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charge of that great work, contri
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her builders have perfected her
ly present undertaking shall be to
recommend the public service of

thereof; and whom, as a peculiar reward of his pious zeal, God hath so highly honoured, as that his language hath been the general language of his church even unto this day. Hearken therefore unto this exhortation, taken out of that psalm of thanksgiving, which David delivered to the priests and Levites, now first established into a choir, to be sung continually before the ark of the covenant of God, as we read in the beginning of this chapter: Worship the Lord in the beauty of holiness.

Which words contain two qualifications, the one absolutely necessary, the other highly fitting, for the worship of God. The first is, that it be holy; the second, that it be also beautiful; and when both these are united, then may we be said to worship the Lord in the beauty of holiness. And both these we hope to shew to be in the most eminent degree contained in our Liturgy, that is, the form of Common Prayer established in our holy and renowned church.

I. The worship of God must be holy.

David, who first undertook to build a habitation for God, declares, that holiness becometh his house for ever. But indeed holiness is not only becoming in our worship to make it a reasonable, but also necessary to make it an acceptable sacrifice unto God: For the public worship is as the garment of the spouse of Christ, wherein she cannot so much as appear before God, unless it be without spot; nor indeed glorious, unless it be also without wrinkle. This her garment therefore which she wears in the sanctuary, *must not be in the least defiled; nor if possible, any way discomposed.*

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: And therefore it was
crifice of Christ, whereof all the
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ther by sacrifice among the Jews, or
among Christians, what (next to the
end of all our actions, the glory
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f it be not itself pure? How can i
conscience and sanctify the affection
any tincture of unholiness?

But as the end, so much more
our worship requires, that it be
Lord our God is holy, theref
with a holy worshi
holines

in the heavenly choir? Is it the wisdom, or justice, or knowledge, or infinity of God? No: it is chiefly that glorious attribute of his holiness: It is from this song, that the angels and saints rest not day or night, crying, Holy, holy, holy, Lord God Almighty. Now, as the patterns of heavenly things left us in the Jewish worship, and these nobler representations of them given us in the Revelation, serve to impress upon our minds great and awful ideas, fit for the sanctuary of our great and holy Lord God; so do they abundantly declare, that (above all other ingredients and qualities necessary to the worship offered up therein) it should be a holy worship.

Neither bring we these things out of scripture, as arguments to convince your judgments, so much as to exalt your affections. For does not reason itself, without these lights and patterns of revelation, declare that whatever is God, must be infinitely holy; and whatever is thus holy, cannot be pleased with any thing that is unholy, not even in our persons, much less in our offerings? Does not reason testify with scripture, that the sacrifice of the wicked is an abomination to the Lord? How much more if the sacrifice itself be also wicked, if it has any kind or degree of sinfulness in it?

Let us now turn our view upon the public worship in our church, and inquire if it be suitable to the holiness of that ever blessed Being, to which it is addressed, namely, if it be a holy worship. And upon the strictest inquiry, even of its enemies, nothing that can offend, is chargeable upon it: no blemish, spot, or imperfection can be proved upon this our public sacrifice. All

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Before the Reformation, when th
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age unto Christ.

It is a miscalculation to date the

claiming a supremacy over other bishops, the church of Rome claimed the same over other churches, leapt into the authority of a parent ; styling herself Catholic, and the mother of them all. From this time, as she corrupted herself more and more, so she brought in her corruptions into the Western churches : under which this church, like her other sisters, sat down a captive many hundred years, till the great release of the Reformation. But at that blessed time, and in that great work, our reformers, retaining all that was holy, sound, and that had the stamp of antiquity ; and purging away all that was corrupt, vain, and novel ; did as it were cast the public worship of our church into a new mould, answerable to the primitive form, “ the original ground whereof she in her preface declares, is to be traced out of the ancient fathers,” wherefore our worship, as now established in the Book of Common Prayer, is pure throughout. To use the prophet’s allusion, God by the wisdom of the reformers hath not only purged away all her dross, but also took away all her sin. So that those, who still urge to have our worship more pure, more reformed, ought to be looked upon not as refiners, who would separate the dross ; but as artists, who would eat away the substance. For when any thing is once perfected, once purified to the standard, any farther reformation can be but robbery.

It is but a vain objection, against our Common Prayer, that most of the prayers, especially the Collects, are taken out of the Romish Missal, *and are used at this day in the standing service of that church.* Is not the Lord’s Prayer f

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unaltered, unallayed : there they shine among the superstitions that have grown up about them, like ancient medals among ruins, bearing the image and superscription of those holy men, by whom they were first composed. So that at the Reformation these Collects were not reformed ; but were taken out thence without any refining, there being no uncleanness in them, nor any cleaving unto them.

We affirm farther, in behalf of our Common Prayer, that as there is in it no impurity, so likewise no impropriety ; which itself, if found either in the matter, language, or manner of our worship, would (we confess) change the offering into an offence : for if ye offer the lame or the blind, as well as the unclean, is it not evil ?

There is no impropriety in the matter ; neither is there in the language of our worship : only as language, which is the clothing of our thoughts, must of course wax old as doth a garment ; so as a garment "some words and phrases of ancient usage have been changed into terms suitable to the language of the present times." But this is no proof of impropriety in the sense, which is not itself changed, but only clothed anew. However, this alteration hath and must always happen even to the word of God, the holy Bible ; which through the variations of languages is forced age after age to get into new translations, as into new raiment, to preserve itself from the derision, from the cruel mockings of the scorner. For the same reason, and by the same steps as the Bible, so our *Liturgy hath reformed its language*, "for the more perfect rendering," as the church alleges, "no

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riety, than affecting too sordid a simplicity ; remembering, that when the Daughter of Sion was brought to the King, her raiment was of needle work wrought about with divers colours ; and the King had great delight in her beauty.— Let any unprejudiced judge, any that hath eyes to see, let him see from one end of our Liturgy to the other, let him search diligently into all the offices, let him examine into the substance, language, and ceremonies thereof, and he will find nothing in either that can justly offend ; but must give it this testimony, that in all respects it worships the Lord with a holy worship.

But we affirm farther on its behalf, that,

Secondly, It worships the Lord also in the beauty of holiness: that the form of worship prescribed therein is not only holy, but beautiful ; and that we may perform it with great delight, as well as safety, to our souls.

Now beauty arises chiefly from two things, order and variety : these two duly intermixed and proportioned, give beauty to all the creatures of God, and to all the works of men's hands. And I beseech you to bear with me a little, while I exemplify in some few instances, how God, the object of our worship, appears to be a God of variety, as well as a God of order.

Hath he not made the day and the night, appointing the sun to rule the one, and the moon and stars to govern the other ? Yet the day, glorious as it is, would be also tedious, were it not relieved by the vicissitude of night ; nay, were it not relieved by its own variety, which comes *on with the hours*, God making the outgoings

coming to it, when being winging forth, it rejoices to retire
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no advantages of variety should be omitted ; that this garment of the church may not be exposed in the sight of the people for sordidness or poverty, but may appear before the congregation like Aaron's, which was made for glory and for beauty.

Wherefore as in vindication of our Liturgy I have already shewn, that it worships the Lord in holiness ; so in commendation of it I shall now proceed to shew, that it also, secondly, worships the Lord in the beauty of holiness : that in it such order is observed, as to make it a reasonable, and such variety intermingled, as to render it a delightful service.

To shew this, it will be necessary to trace out the method in which it is framed, and to give a brief Rationale thereof, wherein the wisdom of the compilement, the succession of the offices, the connexion of the parts, the variety in each, and the perfection of the whole, will (we hope) fully appear to all.

An undertaking, that will (I fear) require your patience : but yet such as is highly necessary for the generality of hearers, because it instructs them in these most important things, which they know but little of, and nothing as they ought to know : and not unuseful to the more knowing ; because, as the apostle pleads in a like case, we should not be negligent to put men always in remembrance of these things, though they know them, and be established in the present truth.

we are assembled and met together of God, to worship him ; that we r
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of their meeting together, to whic
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tempers are found in every mixed congregation, and ought to be prepared for this solemn work. For without preparation, what, alas ! would our approach to the throne of God be but a temptation ? For it is a general rule for the temple, as well as the closet, Before thou prayest, prepare thyself : and be not as one that tempteth the Lord. Whilst then this exhortation is reading by the minister, every person ought diligently to listen to its sense, and not ignorantly (as the manner of some is) to repeat the words after him : and in so doing, they will be best prepared to accompany him in making the following confession to the throne of grace.

This confession is in its form most solemn, in its extent most comprehensive : for it takes in all kinds of sin, both of omission, in leaving undone those things which we ought to have done ; and of commission, in doing those things which we ought not to have done. And whilst every single person makes this general confession with his lips, he may make a particular confession with his heart, I mean of his own personal sins, known only to God and himself ; which, if particularly, though secretly confessed and repented of, will assuredly be forgiven. For every church or house of prayer is dedicated to God with the same privileges as was Solomon's temple ; to wit, that whatever supplication be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and shall spread forth his hands towards this house, then hear, O Lord, from heaven, and *forgive : for thou, even thou only, knowest the hearts of the children of men.* This then is the

They who urge to have particularised in this confession, know not, consider, that hereby they change it into an inquisition ; forcing many persons to confess to sins, and that daily, which they never committed, not in their whole lives. It is too true, that in many points we offend, but out of those many can any one be pointed out in which the whole congregation offendeth orbid. Besides, to make any one standing subject of the church's censure made morning and evening, is to say that the church lives in that sin, and is unable to do. This our form then is manifestly being defective, in not descending to particulars, that had but any one been inserted, it had been unserviceable in its use and situation.

Thus our confession is unblameable in its form and matter: and it is made

understood, believed, and embraced by the confessing penitent, ought to be of like comfort to him, as that declaration of Christ was to the man sick of the palsy: Be of good cheer; thy sins be forgiven thee.

Give me leave to observe to you, what an usurpation it is of the priest's office for the people to repeat this form after the minister, since even a deacon is not permitted to do it. For doth not the Rubric enjoin the contrary, directing it to be said by the priest alone? Do not the words of the preamble also expressly say, that God hath given power and commandment to his ministers to declare and pronounce absolution, or remission of sins, which the people, being penitent, are to receive, not to give? Doth not the difference of their postures declare the difference of their duty; the priest being appointed to pronounce it to the people standing, as one having authority; whilst the people are enjoined to continue on their knees, as the posture of penitence and submission? Now the absolution ends at the words, unfeignedly believe his holy gospel. And the words following, wherefore let us beseech him to grant us, &c. quite to the end, these likewise are not a prayer, but an exhortation, teaching us more especially what things to pray for at this present, to wit, repentance and his Holy Spirit; and for what ends, to wit, our present acceptance and future conduct; and as the end of both, everlasting life: which things the priest afterwards kneeling, doth together with the people begin to pray for in the Lord's prayer. Wherefore the former words being a form of absolution

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this end, that by its perfection she might supply the defects, and atone for the infirmities, of her own composures : not that she is wilfully conscious of any such in her service, neither can others prove any upon her. But though she can justify herself before men, yet she presumes not to do it before God ; in whose sight the very sanctuary of heaven is not pure, and the chief worshippers therein, the very angels, are chargeable with folly. Wherefore it is not love of repetition, but fear of imperfection, that hath induced our church to insert the Lord's prayer in all her offices. And it being added in this place after the confession and absolution, makes the whole, as it were, a short distinct office ; which is now followed by one of another kind, to wit, of thanksgiving. What has been done hitherto, has been penitential ; which now opens into Eucharistical, the chief and noblest part of all worship.

But before we enter upon it, let us observe the fitness and necessity of this order, which appoints confession of sin with absolution to bear the first part in our public worship. For till our persons be sanctified, absolved, and reconciled unto God, all we do in his sanctuary will be unacceptable. For instance : till our lips be purified, how unfit are we to set forth God's most worthy praise ? Till our ears also be sanctified and opened, how can we hear his most holy word ? And till we have asked pardon for sin, how can we presume to ask benefits at his hand ?

And therefore the exhortation well testifies, that *although we ought at all times humbly to acknowledge our sins before God, yet ought we m*

Confession of sin then, strengthening, being the main ground-work of worship, upon which the acceptable following service regularly depends, my being so full and particular upon it, so I must crave leave, before I proceed upon your minds two exhortations.

First, To thank God, that in our ground-work is not only of a tried scope of a just breadth, but also laid in place.

Secondly, Let me exhort you to diligence to come to church before the otherwise you lose the great benefit. For though there be other seasons of sin, as in the Litany, yet pointed no other absolution. And Jesus, who delights not in the death has not only empowered, but commissioned ministers to make this most comfort

properly consists: it is meet and right that the church should set forth God's most worthy praise, before she declares her own wants: that she should render thanks for the great benefits she hath received at his hands, before she presumes to ask for more.

Now this offering of praise is prepared and introduced by petition, as confession of sin was by exhortation: the minister beginning in the language of the penitent psalmist, O Lord, open thou our lips: the people answering, And our mouth shall shew forth thy praise: a very proper introduction after confession of sin, the sense whereof naturally seals down our lips, makes all flesh dumb before God.

We being released from the chains of our sins, and helped by his Holy Spirit, raise up ourselves from the ground, even as Peter, when his chains fell off from his hands, and he was helped by the angel, raised up himself. And thus standing on our feet, we too gird ourselves to this holy work of praise now appointed to begin. But with what should it begin? What so properly, as that most excellent and ancient doxology, Glory be to the Father, and to the Son, &c. I call it most excellent, because it is a creed contained in a hymn. As a creed, it declares the blessed Trinity, Father, Son, and Holy Ghost, to be the object of our faith; whilst as a hymn, it makes the same the subject of our praises.

I call it ancient. For this being the form of baptism changed into a hymn, it is probable that it was thus changed and thus used by the apostles themselves. However, the primitive

to the Father, by the Son,

Now we have the testimony wrote about the year 370, the form which we now use, had been to his time in the writings of the great fathers, and was then throughout the church. Cap. However, the other form, (by the Holy Ghost) had crept in, in without any ill design, as that being founded on this distinct or giving glory to God, they that first form, which expressed of the Three Persons, to be equal and coequal. But in gifts or mercies received, the Son, in the Holy Ghost) was used, as expressing more whereby the Second and Third Person conveyed those ben-

there was a beginning of time before Christ had any beginning ; and also to declare the practice of the church, that this was the primitive form, and old orthodox way of praising God. And thus, O God, the holy church throughout all the world (the Eastern and Western) doth acknowledge thee.

Now what is this doxology to the Eternal Trinity, thus enlarged and perfected, but that of the church in heaven, which worships before the throne, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come ? And as they above repeat it continually, it can be no blame in us to do it frequently.

And truly this form of sound and excellent words (for, as we observed, it is a creed as well as a hymn) being so often rehearsed in our service, and that alternately by the minister and people, and thus mutually exciting and confirming each other's faith, it must be their best guard against the attempts of some moderns ; whereof one is so wild as to revive that very corruption of Arius, saying, " Glory be to the Father, by the Son, in the Holy Ghost : " whilst the other, though allowing the words as they stand, yet destroys the sense of them by his novel interpretation ; affirming expressly, that we ought not to give equal glory to the Son, and Holy Ghost, as we give to the Father.

After this glorious doxology, what could follow but that angelical exclamation, Hallelujah ; which being interpreted is, Praise ye the Lord : the people returning it with a united voice, *The Lord's name be praised.* This hallelujah

Then begins the invitatory not abruptly, but led in by theicles and answers; as the general was by the introductory sentence. In these lesser parts there is also neatness and uniformity.

This psalm hath been thus hitherto from the beginning, as to be used in public worship, and to wear the title of the Invitatory Psalm: and it is justly so being calculated to all the offices of worship. First, to thanksgiving: For we sing unto the Lord, with the reason as the great Creator and Governor of the world. For the Lord is a great God, and above all gods. Secondly, to prayer: let us fall down and kneel before our maker; with the reason also given: For he is the Lord our God.

nce ; hath any one received a blessing ? In
 psalms he hath a thanksgiving. Hath he
 to be requested ? In the psalms he hath a
 ion. Hath he any evil to be removed ? In
 psalms he hath a deprecation. Would he
 ht his soul in meditations ? In the psalms
 cenes of the creation and of providence are
 ed in beautiful representations. Would
 umber his soul in humiliations ? In the
 ns he finds many, that are penitential.
 ow this variety of subjects in this sacred
 ction, I mean the book of psalms, raiseth
 e worshipper variety of passions, love and
 joy and sorrow, cheerfulness and contri-
 and the like : which variety being found
 most every portion appointed for the morn-
 or evening service, and succeeding and in-
 ingling with each other, keeps the soul
 ce to this heavenly work, by putting it (if I
 so speak) into different postures. This
 nly gives sprightliness to the soul, but har-
 y to the work. These different passions in
 soul of David, whilst he sung these hymns
 the Lord, were as discords upon his harp,
 h are necessary to give sweetness to the
 d of thanksgiving, and to make the voice
 eof to be the voice of melody. This inter-
 ure in the psalms must be to all those, who
 made after David's own heart, as he was
 God's, the height of harmony ; whilst to
 e perhaps, whose hearts are untuned to holy
 gs, nothing but irregularity. At the end of
 psalms, the doxology is added to close and
 own it : which being a hymn of glory, as it

By the rehearsal of the whole
once every month, as is appointed
more known and familiar to christians
other part of the scriptures.
God's word is indeed above all
and not only in their heart, but
Neither can any hence object
urgency, that herein it has shewn
to the psalms, than to any other
holy Bible. For these are com-
for adoration, whereas the other
chiefly for instruction.

Thus much as to the substance
Let me now recommend to you
tions; the first concerning the
second concerning the posture
are recited.

First, As to the manner; whether
or by turns, according to the
the church: and according to

forth thy praise? Or to what end is that exhortation of the minister, Praise ye the Lord? Nay, of what use is the invitatory psalm itself, O come, let us sing, &c.? If the people join not, this psalm can neither deserve its place in our service, nor answer its title.

Besides, if they join not in the psalms, neither will they do it in the responses, or any other part of the service; but will stand all the while in our churches, hearers only, not doers. And is this an acceptable service unto the Lord? Will ye call these a congregation of worshippers, which stand only a company of mutes? If some reproach this custom in our church, nay, and accuse what we call an excellency, as an iniquity; affirming, that it is not lawful for the people to speak, or bear any part in public worship; out of their own mouths will we judge them. For do not they join, both men and women, with their teacher in singing psalms? Is not this their chief delight, their principal boast? If then (as the public answer was) this were lawful in Hopkins's psalms, why not in David's? If in metre, why not in prose? And if in a psalm, why not in a Litany? Wherefore above all things let this custom of the people's joining in reading the psalms be every where kept up. The observance of it is highly useful, and exhibits that beauty of holiness, which shines most in the psalms, the noblest part of all public worship. Nay, it turns them into a set of lessons, and thereby takes away that distinction and regard, which should be given to the lessons appointed for the day. But let us observe,

Secondly, The posture used when the psal

... of the Lord, which David
made to praise the Lord, when I
by their ministry, and the priests sa
sets before them, all Israel stood.

But this custom of standing is
from the imitation of the Jews, bu
ature. For by the erection of the
ress the elevation of the soul, whe
iving we lift it up unto the Lord :
ing down we expressed the contr
earts, when in confession of sin
em before the throne of grace.
res of kneeling and standing are
tions of the affections of the heart :
ntinued down in our church the
re the Reformation, in conformity
eak) to the original rubric of na
ich hath not only established this
nce of our inward affections with
stures, but hath also written it in
nces. In these likewise

After the psalms follow the lessons. For having (according to the exhortation) set forth God's most worthy praise, we proceed to hear his most holy word. And thus a respite or intermission is given to the bent of the mind : for whereas in the work of praising it was active, in hearing it is only attentive. Besides, a different faculty of the soul is now called upon to take its turn in the work of the sanctuary. For before in the psalms the will and affections were employed ; but now in the lessons chiefly the understanding. And it is with the faculties of the mind, as with the members of the body ; that in working by turns there arises no weariness to either, but in both a mutual emulation, and from emulation an earnestness.

Thus when the soul has been exalted by acts of praise, it is the more awakened to holy speculation opened to us in the scriptures : and when delighted with speculation, in beholding the wondrous things of God's law, it eagerly returns to thanksgiving. For the table of the heart, like the altar of God, is already warmed by the burnt offering of thanksgiving taken out of the psalms. And whatever new materials of praise, gathered out of the first lesson, are laid upon it, in a moment the fire kindles, and breaks forth into thanksgiving. For the subject and supply whereof, the church hath appointed those two ancient hymns, the *Te Deum*, that is, We praise thee, O God, &c. or the *Benedicite*, that is, O all ye works of the Lord, &c. the former framed for constant use, the latter for more particular occasions. The first (as it is generally received) was composed by St. Ambrose for the baptis

...
best place, fit for the tongue of men and
angels. And it is observable, that the church
did not add the doxology, Glory be to the
Father, after this, as after all the other hymns
and songs, and crown it with perfection. For
the Te Deum, but chiefly a paraphrase
of the doxology, the same hymn to the
Trinity, only drawn in a larger form?

As the interposal of this hymn after
the first lesson gives the mind a respite from
the first attention; so the loftiness of it lifts
the mind, and fits it for attending to the
things revealed in the gospel, which no
second lesson are read to the congregation
as at the first when the angel had published
glad tidings of salvation, he was joined by the
multitude of the heavenly host; so now
the same tidings revealed in the New
Testament are rehearsed by the minister, he
is likewise joined by the whole multitude of

tures read unto us, whilst we magnify their excellency. For the acknowledgment of faith is best proved, when it breaks forth into adoration, which is the noblest kind of confession.

In like manner the lessons for the evening service are followed by their respective hymns. Two are provided after each lesson for variety ; it being left to the minister to vary and apply them to the occasion.

Now the appointment of two lessons, one out of the Old, the other out of the New Testament, what is it but to shew the harmony and consent, that the one bears to the other ? For what was wrapt up in the Old Testament in types, in promises, and in prophecies, is all opened and unfolded in the New. The types under the law, in reading the gospel appear in substance. The promises made to the fathers in the former, are in the latter fulfilled to us. And the prophecies made by the prophets, in the writings of the evangelists we hear brought to pass. Thus, as in the vision of Isaiah, one seraphim cried to another, saying, Holy, holy, holy, signifying the Three Persons in the Trinity ; so the Old and New Testament answer one to the other, testifying the faith and worship of the same one God, the Trinity in Unity : and in all things their witness agrees together.

Now as by this harmony of the lessons the faith of the hearers is established ; so by the order, wherein they are read, the understanding is enlightened. For first one out of the Old Testament, then the other out of the New ; correspondent to the order of time, wherein th

Whilst therefore the lessons,
the Old or New Testament, are read in our
church, we should not let them pass away, as a
story, or as the word of man; but receive
them to it, as it is in truth the word of God.
The minister in reading the scriptures is,
as Aaron was, the mouth of God to the people.
In this cause he is directed "to turn his
face as speaking to them from God;
and standing," to signify his authority.
Therefore he standeth up in order to
his lesson, let every devout hearer take up
his heart, which Eli gave to Samuel waiting
in the sanctuary, saying within himself;
The word: for thy servant heareth. And let
us not only hearken, but apply what we hear: if
promises, let these lead us; if precepts, let
these teach us; if commands, let these bind
us; if promises, let these encourage us; if threaten-
ings, let these warn us; if mercies, let these cor-
rect us; if judgments, let these awaken us. In

. But one thing I must remind you, that days, the chief days of the assembly, the lessons are so wisely chosen out, as to contain the most material and instructive passages of the Old Testament. By this method of order sort, who have neither skill to read scriptures, nor always leisure to attend the reading of them on the week-days, even these receive not only the gospel preached unto them, but moreover Moses and the prophets read to them every sabbath-day.

to proceed: When the two lessons are followed by their respective hymns, then follows a rehearsal of the Creed by all the congregation; in which they give their assent to the particular scriptures now read unto them; not to them only, but to all the articles of christian faith, which are clearly contained in the body of the scriptures; and which are not without grounds, to be collected from this creed by the apostles themselves, on this account it is entitled, the Apostles'

any principal business at present is to observe that admirable order and chain, whereby several parts and offices of the Common Prayer are held together.

the rehearsal of the creed is placed between the duties of hearing and of prayer: it follows after the reading God's most holy word, and comes before the asking those things, that are necessary as well for the body as the soul.

, If we consider it with regard to the order, what could follow with greater propriety, since faith cometh by hearing, it w

with the mouth confession is made unto salvation.

And for this reason the creed is so formed, as to be rehearsed by every one in his own person, not by the congregation, as a body: we do not confess in conjunction, saying, We believe in God, but each for himself, saying, I believe, &c. Insomuch that the priest himself, who elsewhere is the public minister of the congregation, seems here to become a private member of it even as others, confessing only for himself. Wherefore let not the people deceive themselves; imagining, that if the minister recites the creed, and they say Amen, at the close; that this shall be imputed to and accepted for them: for his confession is wholly personal, made only for himself; he saith even as every other person, I believe. Wherefore he is here not the people's deputy, but only guide, going before them; he is not the mouth, but rather hand to the congregation, leading them on in making their confession: and they ought all to follow him with an audible voice.

This open confession with the mouth, to be made by all the people, is chiefly with regard to men; before whom hereby as we give glory to God, so we call upon others to be witnesses, approvers, and followers of our faith. For with regard to God who seeth the heart, it is sufficient to a man's righteousness or justification in his sight, if he believeth with the heart.

Thus far then we are advanced: and we trust, that hitherto order and variety hath fully appeared, the beauty of holiness hath shone forth in the principal parts of our service,

her assent to the Catholic faith in the
And now having her conscience absol
her sins, and her affections warmed wit
giving, and her understanding enligh
the word, and her faith strengthene
public confession, how fit and prepar
to enter solemnly on supplication and
and to ask those things that are nec
well for the body as the soul, as the
pointed in the following parts of the s
wit, the Collects and Litany.

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First, Of instruction, teaching we enter upon prayer, which he while intermitted. Let us, who employed in praising, and in hearing the duty of praying. Let us not

Secondly, Of invitation, call people to join in the following part to listen as at the lessons. The Lord charges not this office to himself, people, Hear me pray, but, Let all join in this holy work.

Thirdly, Of admonition, banish idleness, business, wanderings, vanity out of our thoughts and demeanour duty. Let us not dream like the idle, muse like the worldling, nor gaze idle, nor talk like the impertinent the insolent ; but let us seriously be about ; Let us pray.

Fourthly, Of exhortation, awaken

who, conscious of the same human infirmities, appointed one at their sacrifices to cry aloud at set times; Attend, or mind what you are about.

Proceed we then to consider the Collects themselves. It is not material to inquire into the origin of the name, why they were called Collects, Whether it were with regard either,

First, To the congregation, these prayers being used in behalf of the people collected and gathered into a public assembly: Or,

Secondly, To their matter, they being generally collected out of the epistles and gospels; or rather,

Thirdly, To their form, the minister in these collecting into one prayer the petitions of the people, which in the former part of the service were anciently divided between him and the people by versicles and responsals; for which reason God is desired in many of them to hear the petitions of the people.

But passing by these inquiries, let us consider chiefly their antiquity and their excellency.

First, As to their antiquity, which adds oftentimes a value; now it must be alleged in favour of these, that they have been used in the Western church, most of them above eleven hundred years, many of them long before. For almost all the Collects for the Sundays, and the principal and greater festivals, are found in the Sacramentary of Gregory the great. In which office though he added some new prayers, yet he declares, that in the general work he was rather a compiler than composer. In which compilation, to avoid the charge of novelty, for which he was censured, he doubtless went back into

to use set forms of worship; where
had left her a pattern in his own
wherein doubtless the Holy Ghost
helping her infirmities. However,
tain, that these prayers were collec
and ordered by St. Gregory, that famo
guide of the church.

But to return to the Collects them
are at the latest date as ancient, as
church, and have been since that per
its worship. And having been sent
day not by us of this church only, b
saints of other nations, having bee
forth by many thousands, yea, th
thousands of congregations, may no
thought those sweet odours, which fill
censer of our great High Priest, and
is said to offer his

it, nor temper it with any mixture of his own. For in that case, as the perfume had been strange incense, so the priest himself had been cut off. Neither was the Lord tired with the daily repetition of this offering: for it was to be a perpetual incense before the Lord, throughout their generations.

But after all, if we will not pay a regard to their antiquity, yet we ought to their excellency: if we will not esteem them, because they were our fathers, yet let us do it for their own intrinsic goodness; which appears in their form, in their matter, and in their coherence.

First, In their form. The preface to each is addressed to God with regard to some such particular attribute, as is a ground both for the nature of the petition, and for our hopes of acceptance. Thus to instance in the standing Collects for the daily service: when we pray for peace, we invoke God, as the author of peace and lover of concord: when for protection, as an almighty and everlasting God. Thus in the rest we shall find these prefaces no improper repetitions, they are not repetitions; for they generally vary with the matter of every prayer: neither are they improper; for they relate to and are of a piece with it.

But suppose, as in some few collects, the divine attribute mentioned in the preface has no direct reference to the matter of the petition, yet it always serves to strengthen the faith of the petitioner. For instance, suppose it were God's goodness, as, *O most gracious God*; or his power, as, *O almighty God*: do not both these serve to strengthen our hopes of acceptance, whatever

because he is in heaven.

The Collects might indeed, by these introductory sentences, be cast long continued form after the model of the sectarists; and even then, in the rent heap of different matters, far exceed the best extemporary performances, that have been heard in their assemblies. But to us, they are in their present beauty, these without their prefaces would be ever without their heads, devoid of all life and proportion. They would then truly be what they are now most falsely said to be, "letter." For these prefaces do give petition, and to the faith of the petitioner laying hold on the attributes and promises in recited, as warrants of acceptance. Thus then these

But is it criminal in our prayers, that all conclude in this form? No: this is done in obedience to the command of Christ himself. Is it criminal in them, that they conclude so soon? No: this is done in imitation of his pattern. For the prayer he left us is very short as well as comprehensive; and yet doubtless a perfect prayer or collect, perfect no less in its manner or form, than in its matter or comprehension. And he hath moreover commanded us to pray after this manner, and not to use vain repetitions, as the ignorant heathen did, and as some no less ignorant Christians do at this day, thinking that they shall be heard for their much speaking. And as our Lord gave us commandment, so do we in our established Liturgy.

Now our Lord in teaching and commanding us to pray in short forms, hath consulted our infirmities, as well as corrected our ignorance, in praying. For,

First, The spirit of devotion in the best of us is apt to flag, and our thoughts to fly off in wanderings, or to sink down in heaviness. Now these frequent closes are as pauses or stands for our devotion to rest itself: and the whole congregation being often required to join therein, saying, Amen, they serve likewise as so many interrupters or monitors, to recal our wanderings and to awaken our drowsiness.

Secondly, In short forms as our devotion is relieved, and our attention awakened; so our memory is also consulted: which being generally short, and oftentimes confused, must of necessity forget many particular requests crowded together in a long prayer. And how shall he

... , and the mind being
charged from the remembrance of
before, can now attend with more
earnestness to the prayer that comes
as our attention is much stronger at
it up ; so,

Lastly, is our assent at the close,
given to any single request apart,
possibly be, when it is enfeebled,
might say, distracted among a mu
diversity of particulars, heaped up i
tiresome supplication. And yet it is
of the will with the concurrence of the
that gives success, I had almost said
our prayers : it is this, that makes the
prayers, that is, desires or requests.
derstanding and judgment indeed all
prepare them ; these choose out

there any breath in them. Whereas were the substance of them subdivided and cast into short prayers after the mould of our collects; did the preface bearing the name of God, and the conclusion bearing the name of Christ, those living parts, come near and answer to each other; these would quicken the matter that comes between them, and would give it life and breath and all things belonging to a living, and because living, an acceptable sacrifice unto God.

And if these defects must attend a long prayer because of its length, how much more a long extemporary prayer, where to the length many other disadvantages are added? For in these the people must first attend to the words, then understand the sense, then judge of its lawfulness, after that assent with the will, last of all offer it up with the affections. And what is more, all these actions, each of which require time, must be done at once, in an instant, and that every instant, or the hearers are left behind and distanced by the volubility of the teacher. So that if he be supernaturally assisted in praying, much more must his congregation be supernaturally assisted in accompanying him: if he has the gift of uttering prayer, they must have the several gifts of understanding, judging, approving, assenting, and requesting: and these actions, which by nature are slow and successive, must by that assistance be quickened and made instantaneous. And therefore in the apostles days, when the gift of prayer, was poured out upon the church, both he that *prayed* and they that heard, were filled with the

ten heard, understood, and approved, our wills are wholly at liberty to minister in offering them up. The Church is not now engaged to hear with understanding to interpret them, nor to assent to approve of them. All that is to be done is to be done to our hand : and at the time we have nothing to do, but only to offer up with all our heart, with all our mind, with all our strength. Wherefore we are assuredly, that it is in the prayers that we are enabled to pray with all our heart, why ? because we are assured by the Holy Spirit in these we pray with the understanding.

But to pass by this old argument, now to shew the necessity of setting out the advantages of short ones, in the prayers, and in this respect the Collects do manifestly and greatly excel. for their form : let us consider

that particular duty, which in the epistle and gospel is either delivered in precept, or recommended by example. The Collects for the saints days have the same relation to their correspondent epistles and gospels : they are formed out of them, and furnish us with a prayer for some particular grace, whereby the saints were severally distinguished, or which their writings or actions point out to us.

But now if we take these Collects, as it were, out of our Liturgy, and consider them not in their relative, but in their own intrinsic goodness ; they will be found in themselves so full of variety, so extended to all occasions, that there is no outward good, nor inward grace, nothing that is fitting or necessary either for the body or the soul, either for ourselves or others, but may be prayed for in some particular and very pertinent Collect of our church. Only as in the Lord's prayer there is but one petition relating to the body, many relating to the soul ; so it is in our Collects : those for grace or things spiritual abound ; and those for things temporal are not wanting.

Thus when they have been collected and digested into heads, they prove likewise a regular and copious treasury of private devotion. And the Common Prayer-Book is well styled, The best companion, being doubtless superior to any other forms, that have or can be made for the closet, as well as the sanctuary.

Lastly, as these Collects are excellent in their form, and comprehensive in their matter ;

the Great. And as they are met
each other, so are they together e
ed to the solemn seasons observed
as hereafter shall be shewn in thei
For the several Collects, with the
gospels, have their proper place
our Liturgy, and, like the work
beautiful in their season.

But as these Collects for the S
vary with the week, may be term
so there are some, which may be
ary, being standing parts in the
evening service : concerning which
observe, and that briefly, their or
prehension.

The first Collect is for peace,
grace, (as they are there entitled an
ed) the two great and comprehensi
former containing all temporal go
are necessary for the body ; the li
ing all spiritual good-

for the body as the soul? But herein they thought they did ask all those things sufficiently.

But we are to consider the Liturgy as it now stands. As then the Collects are comprehensive, so are they well connected to the following prayers, which were afterwards added in the service. For peace is the great and summary blessing to us as men, the subjects of civil government; and grace is the same to us as Christians, the members of a spiritual society, that is, the church. Now because the former blessing is conveyed to us by the wise government of our temporal rulers, there follows a prayer for the rulers; and because the latter is derived to us by the administration of our spiritual governors, there follows a prayer for the bishops and clergy, and charge committed to them.

After this we extend our intercession to all nations on the earth, that God's name may be hallowed among the heathen, where it is not yet known; and his kingdom of grace may come, where it is not yet preached. But more especially we pray for the holy church universal, that in it by the guidance and government of God's Spirit, his will may be done on earth as it is in heaven: and thus is this Collect visibly built upon the plan of our Lord's prayer. And I must observe, that as in the creeds we acknowledge one holy Catholic church; so in our prayers we always count our own church, as contained and embodied in it.

In this intercession for all mankind, for all Christians in all wants, there is provided a clause, *whereby any person may be prayed for in particular, if visited with any kind of affliction, especially if with bodily sickness, which is chiefly intend*

... provided -- for visit
at home, founded on that direction
among you? let him call for the
church, (that is, for the presbyters &
so the original word signifies;) and l
over him: and the prayer of faith sh
sick, and the Lord shall raise him u
have committed sins, they shall be fo

After this general intercession, th
likewise a general thanksgiving. F
the psalms and hymns after the less
several doxologies interspersed, we
where set forth God's most worthy
it seemed meet also, in a distinct and
form of thanksgiving, to render tha
great benefits we have received at
which according to the first exhortatio
fore do, beginning with that origin
is our great

summed up and re-enforced in the prayer of Chrysostome : which we direct to the Son, relying on his gracious promises, that when two or three are gathered together in his name, he will grant their requests ; but yet resigning ourselves to his wisdom, to fulfil them as may be most expedient for us.

This prayer was composed by Chrysostome, that great bishop and ornament of the Greek church, in the service of which it has been used now above thirteen hundred years. And I must observe, that whereas the prayers of our Liturgy are for the general taken out of the service of the Latin church, this prayer which sums up and enforces, which is the epitome of, and as it were seal to them all, is taken out of the service of the Greek church ; that so our church might in this most emphatical instance and manner testify her unity and communion with that likewise.

After which the church closeth her service with that benedictory prayer of St Paul, with which he closed his epistles, entreating that the grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, may rest upon the congregation. A form of blessing, which the Holy Spirit seems by this repeated use of it to have delivered to the church, to be used instead of that form, with which under the law the priest dismissed the congregation. For whereas the Jews worshipped one and the same God with us Christians, but they in the unity of the Godhead, we in the Trinity of persons ; so the form of blessing among them runs in the name of one God (the Lord bless thee, &c.) but this Christian blessing runs in the name

veyed to us by the fellowship of the
as the instrumental cause.

Thus we have attempted to set be
several parts or offices of the mor
ervice of our church ; which upon th
iew appear so rational in themselve
heir proportions, and so apt in their
hat we may venture to affirm, that
holy Mother doth worship the Lord
of holiness.

THE LITANY.

us now proceed in order to take a view of the Litany : which, though it may seem to be connected with the morning service ; yet is a distinct and separate office in the intention of the Church, as is evident from the rubric before it, which appoints it “ to be used after morning prayer ” on Sundays, Wednesdays, and Fridays. It is an office of so different and peculiar a form, that it requires and deserves to be separated apart, and to be viewed in its own light and position. For it is so complete a form of Christian worship, that it may in a manner be called a Liturgy, and ought to be esteemed as the offices of the best of churches.

As to the signification of the word, Litany, the rubric itself defines it in the rubric, where it is called “ a Supplication ; ” which is spoken with respect not to the subject, but manner of it, as the most earnest kind of praying, expressive of beseeching or entreating ; and it was always accompanied with fasting : and thus the Litany is appointed on Wednesdays and Fridays, the two ancient fasting days kept by the Church, because the bridegroom was then taken away from being sold by Judas on Wednesday, and on Friday. It is also called a “ general supplication,” as comprehending the three kinds of supplication summed up by the apostle ; 1. Depre-

... it was also accompanied
fast, and the priests were ordered
and to intercede for the house
to be devoured by a great arm
thy people, O Lord, &c. which
Litany they were to repeat, we
porch and the altar. In co
our church, retaining the sa
Litany, hath ordered it to be
place, even between the por
which was anciently the accus
cording to the royal injunctions
in which it is accordingly su
churches to this day.

Now as this Jewish Litany
upon a public calamity, so those
ones recorded in the Christian c
ed upon some extraordinary j
first of note was made by Mar
Vienna, (An. 460) upon the i
beasts: which is called the F -

service, as never unseasonable for her, whose portion is affliction "in this her militant estate here in earth."

As for our present Litany, it was formed chiefly out of the Litany of Gregory: so that it may boast of the same author and antiquity, as the Collects. For as he collected those, so he compiled this out of ancient Liturgies, improved with some additions of his own; insomuch that his Litany is styled by a learned writer "the very quintessence of all former models."

As to the accustomed time for using it, though (as we said) it be on Wednesdays and Fridays, the fasting days of the church; yet it is also appointed on the Lord's day, though a festival; for these reasons: 1. Because then is the fullest assembly to join in this most important and general supplication: 2. Because no day ought to have a more solemn and complete service, than the Lord's day, that leading festival of the church: 3. Because, as bishop Cosins remarks, "these Litanies were wont in the ancient church to be said at the celebration of the Lord's supper, which our church appoints on every Lord's day:" and thus in the injunctions before-mentioned it is ordered, that "immediately before time of communion of the sacrament, the priests kneel, &c and sing or say the Litany."

A Litany then being an earnest or vehement address to the throne of grace, the earnestness or vehemence of our Litany is seen in all its parts or divisions, namely, in the invocation, in the deprecations, in the intercession, and in the conclusion.

nor three Lords. So that herein
creed or confession of faith ; and
but also a confession of sin : we are
miserable sinners. And as the first
of sin in our Liturgy, and that of
apostles' creed, were repeated af-
ter by the whole congregation ; so
these short forms of invocation,
those confessions are united. But
to express our faith and humilitie
more our importunity ! And thou
see, who delights in long prayers
short Litany of the publican ; you
peats it in the temple with the same
and shame, smiting on his breast
up so much as his eyes to heaven
less return to his house justified
the other.

The same warmth of devotion !

concluded, as the Collects are, by a bare assent, the people saying, Amen ; but by an earnest supplication, the people responding, Good Lord, deliver us. Again, whereas the Collects are concluded in general, through Jesus Christ our Lord, or the like form ; after these, all the particulars of his merit, all that he did, suffered, and obtained for us, from the mystery of his holy incarnation, to his glorious ascension and sending the Holy Ghost, are summed up to strengthen and increase our faith.

The same fire of devotion burns,

Thirdly, In the intercessions, that is, petitions made in behalf of others, whether against evil or for good, whether deprecations or prayers.

Now these, being likewise cast into small portions, are not closed neither with an Amen, but by an earnest supplication, the people crying, We beseech thee to hear us, good Lord. This interchangeable way of worship, performed by turns between the minister and people, is of the same advantage to the worshippers in the Litany as in the Psalms : it mutually relieves, and yet provokes and inflames the piety of the congregation.

But with this grateful interchange there is kept up the most exact order. For in the deprecations from evil, we proceed gradually from the evil of sin to the evil of punishment, from spiritual to temporal, from the greater to the less. In the intercessions for good, we begin with the holy church universal, then particularising for the principal members of that *part of it* established among us ; proceeding in



he weak, for the relief of the distressed, for the redemption of enemies, for the grant of plentiful blessings necessary for the body, and lastly for the remission of sins and the things necessary for the soul: or, as in our Lord's prayer, for our daily bread," and for "forgiveness of our trespasses." Let those, who accuse our public prayers as too general in their forms, view this particular and regular enumeration in our Litany of all evils that are hurtful to, or of all goods that are expedient for the bodies or the souls of the church in general, or for the members in particular, let them see how they are sent through their own boasted performances, whether extemporary or composed, let them search all their assemblies, and consider how they are sent, if there be any such thing in their worship, so full in its matter, so simple in its method, and solemn in its expression. And have we both been heard any thi

takest away the sins of the world : the people subjoining as often, Grant us thy peace ; have mercy upon us : then followed and quickened with the alternate repetition of that primitive form, or lesser Litany, directed to the Trinity ; Lord, have mercy upon us : Christ, have mercy upon us : Lord, have mercy upon us : And then shutting up all in that ever-acceptable prayer of our Lord : how forcible, I say, how piercing must this united cry of the congregation be ? How must it come up unto God, like the cry of the Israelites, when God heard their groaning, and had respect unto them ?

The following prayers, which instead of Amen, the people close respectively with a repeated supplication, that God would arise, help and deliver them for his name's sake, and for his honour ; together with the interposal of the doxology, and the addition of the versicles and responsals unto the end ; all these are indeed the language of a sorrowful and afflicted soul : but yet, whatever the rich and happy may imagine, never unsuitable for the lips of every member in every congregation. For I would ask, what son of adoption is there, that is not also in some sort or degree a son of affliction ? What son of man is there, that hath not many enemies among the sons of men, besides his ghostly enemies ? And since we are commanded by our Lord to pray daily " not to be led into temptation, but to be delivered from all evil," which the craft and subtlety of the devil or man maketh against us ; these prayers with



But if any Christian has no v
afflictions, if God hath not "dealt
his sins;" yet a due sense of the
him of a sorrowful, and of God'
should make him of a contrite
lastly, if he be at ease himself;
weep with them that weep, the p
and the miserable, which are fa
part of the church militant. An
cannot be a vital member of the
any single member suffer, much
members suffer, suffers not, sy
with them.

If it be asked, with what prop
joyful hymn, Glory be to the Fat
in the midst of these sorrowful
I answer, thus did holy David, i
tential psalms are interwoven
phant hymns. And thus the
calling to mind the will

IN THE COMMON PRAYER.

causes it to burn again and to flame out more.

If it be also asked, what need of that many repetition, that is used, as in the foregoing particularly in the following versicles and sponsals ? I answer, that this is the true voice or rather cry, of the penitent and sorrowful extorted by misery, and extorting mercy. Which answer concerning repetitions in our service, so often objected, I shall here once for all observe to be sufficient, from the success. I gave to one of these very ejaculations, when first used by blind Bartimeus. For when he cried out, Jesus, thou Son of David, have mercy on me ; and when bid to hold his peace, he still cried out a great deal the more, Jesus, thou Son of David, have mercy on me ; his cry was heard, and his blindness cured. His repetition was made no objection by our Saviour to his request : but on the contrary, because he cried the more a great deal, Jesus was prevailed upon to stand still : and thus the poor man succeeded, not because of his poverty, but because of his importunity.

This whole office is closed with a Collect, wherein the foregoing petitions, which have been alternate between the priest and people, are now gathered and collected into one prayer, offered up by the priest in behalf of the people, they only saying Amen. For this reason Let us pray, is put before it only as a mark of transition, as was before explained. The effect of this Collect is to turn from us, or to deliver us from all our troubles and adversities : and

ruption, they added this sentence
all our troubles we may put our
confidence in thy mercy.

Thus have we gone through
tion of this excellent and peculiar
church : and upon the whole
that as in the Liturgy in general
said to worship the Lord in the
ness ; so in the Litany we worship
perfection of beauty.

As to the prayers and thanksgivings
several occasions, it will be no
place to add a few words.

As private evils, that befall pe

and rain, dearth and famine, are to the estates of multitudes.”

It is true, these evils are prayed against in the Litany : but there are these differences. 1st. In the Litany they are deprecated only on certain days, which ought to be done every day whilst the occasion lasts. 2dly. In the Litany they are only barely mentioned, and not enough insisted upon or distinguished from other evils, that are of a lesser size. 3dly. In the Litany they are considered as absent and accidental ; and we pray only to be delivered from them : But in these Collects they are considered as present and actually lying upon us ; and we pray to be delivered from under them : In the Litany we pray for prevention ; but in these for rescue.

But though these are public evils, yet being themselves of different extent, sometimes falling upon a province or country, sometimes upon a city, sometimes upon a smaller district or village ; God causing it to rain upon one city ; insomuch that the one may pray for rain, whilst the other for fair weather : therefore these prayers are occasional, to be used by every county, city, or village, as their several necessities require. But when these evils are so great or so extended, as to become national, then it hath been the custom of our church to appoint a day of public humiliation, with fasting and a proper service drawn up for the occasion. Thus there is no evil of any kind, whether personal or general ; none of any extent, whether provincial or national ; but our church in pr

kept with fasting and prayer
are to be admitted into he
herein she follows the const
Catholic church, and that se
the original precedent of t
selves : who, upon that order
saying, Separate me Barnaba
work, whereto I have called
had fasted and prayed, laid the
and sent them away. A cust
importance to be continued
church ; to the end, that all th
feed the flock of Christ, may
shepherds, having entered i
mean, the apostolical way o
prayer and laying on of hands

SERMON IV.

The Communion, or Second Service.

As in the Jewish worship there was a large sacrifice appointed upon the sabbaths and great feasts ; so is there an additional service appointed upon the Lord's day, and the festivals of our church ; it being meet that these holy days, the chief days of the Assembly, should be distinguished in excellency from the class of ordinary days : and that they should take in not only all the foregoing offices, that distinguished some days of the week from others ; but that they should have some peculiar service of their own, whereby they themselves should be distinguished from them all. And such is the second service, as it is sometimes called, and not improperly, when there is no celebration of the Lord's supper ; though this is its true end and design, for which it was originally instituted, and from which it takes its more authentic name, the Communion Service.

And as the church gives it the name of the Communion service, so it orders it to be read at the communion table : and thus by retaining the ancient place and name, as memorials of her primitive zeal, she testifies to all her children, that there ought to be now in these days, as in the days of old, a holy communion, whenever

is an act of mere indulgence, more
through the abounding of iniquity in
days : and it may be justly pleaded on
in this case, as it was in behalf of M
case of divorce : that for the hardn
hearts the church suffereth this ; but
beginning it was not so.

But let us proceed to consider
the service itself. Now it seemed
church, that the celebration of this
which Christ himself ordained, sh
with the prayer which he himself ta
being pledges of his love left to his
her daily use, and endless comfort.
prayer must be the most proper intr
the Lord's supper. And St. Jero
that Christ taught it his apostles to b
holy communion ; whence he and all

For without purity of heart, or in the psalmist's phrase, washing our hands in innocency, it is high presumption to go to his altar. The bread, that Christ gives us in the sacrament, is his body : and concerning this spiritual bread, that objection of the Jews is very just, How can Christ's disciples eat with unwashen hands ? Not but this prayer is here placed as a preparative likewise for the following recital of the commandments. For as the people were by God's order sanctified before the first publication of them ; so ought we to have pure hearts, before we be fit to hear them rehearsed.

After this preparation, the priest " turning to the people rehearses distinctly the ten commandments : " the benefit whereof may be considered with a double respect ; 1. With a particular regard to the holy communion ; or, 2. With a general regard to their standing and intrinsic use.

First, with regard to the communion, this rehearsal of the commandments, with the supplications of the people subjoined to each, is an excellent preparative for receiving those holy mysteries : for it contains those penitential acts, which the church requires. For in its exhortation for the worthy participation of the Lord's supper it thus directs. " The way and means thereto is : first to examine your lives and conversations by the rule of God's commandments : and whereinsoever ye shall perceive yourselves to have offended, either by will, word or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life." Now whilst each commandment is reading, every communicant ought

strengthen his purpose of mind
and incline our hearts to keep this law
keeping of the commandments is one of t
things, we did "promise and vow in our ba
and the hearing of them rehearsed disti
is must be of peculiar use, when we al
o renew that vow in the Lord's suppe

Secondly, The rehearsal of them, in t
ner prescribed, is of general and standin
age to Christians. For I would ask, v
be of greater advantage to them, than th
liar knowledge of those things, the perf
whereof is the condition of salvation
our Saviour hath said, If thou wouldst
to life, keep the commandments. Mos
force the keeping them, saith, They sl
thine heart : and thou shalt bind th
sign upon thine hand, and they shall be
lets between thine eyes. Doubtless th
of them in the hearing of the peop
these effects : for it regularly reprints

each rehearsal, but as by a new tie, bind them for a sign upon their hands, and as frontlets between their eyes ?

Then comes on " the Collect for the day : " of which having already spoken at large, I shall now consider, according to my promise, the relation which each Collect with its proper epistle and gospel do jointly bear, and how they are together fitted to the particular Sundays to which they are affixed, and all in their course to the solemn anniversary seasons observed by the church.

Now there are three great and leading festivals, observed from the beginning by the universal episcopal church, which are among the lesser, as princes among their nobles. These, for their greater solemnity, have several days or weeks appointed to attend, and, as it were, wait upon them in their procession.

Thus the Nativity of Christ, our only Lord and Saviour, hath the four weeks of Advent appointed as its forerunners : and it may be said of these, as it was of John Baptist, with regard to Christ's coming ; that they are as messengers to prepare his way before him.

Easter, the day of Christ's Resurrection, next in order and dignity to that of his Nativity, hath not only all Lent as a general preparative ; but a whole week, called the holy week, as a peculiar attendance to go before it ; and more-over two days set apart to follow after.

Whitsunday, the third great festival, hath not indeed so great an attendance to go before it, *only the Sunday after Ascension ; yet it*

spels, with the ...
ken out of them, are fitted to and p
rds the great festival that comes on.
For instance ; those appointed for th
indays in Advent set forth the various c
Christ ; and are as the gradual dawi
e morn, before the rising of the Sun
ousness. From Christmas to Epipha
urch sets forth Christ's humanity, th
ry man, " of the substance of his
orn in the world." Thus the feast of Ci
on declares him not only to be made
ian, but also made under the law. I
piphany, the church manifests his
at he is very God, " of the substanc
'ather, begotten before all worlds."
he first Sunday after Epiphany, the
nanifests his divinity, by his miracu
wers to the Jewish Doctors : in the se
is turning water into wine : in the thi
the leper : in the fourth, by hi

nights, from the beginning of it on Ash Wednesday, all the epistles and gospels with their Collects appointed for the Sundays, have one general aim, namely, to produce in us repentance and death unto sin, though each Sunday for variety propounding different ways. The 1st. exhorting to patience in afflictions : the 2d. to temperance and abstinence from all uncleanness : the 3d. to strictness of life and perseverance : and so in the rest.

Having thus crucified the whole body of sin in Lent, at Easter we are made partakers of a joyful resurrection : we are raised from the death of sin to the life of righteousness.—Wherefore from Easter to Pentecost or Whitsunday, the epistles and gospels run in a contrary tenor, tending to raise in us joy, hope, newness of life, and the like. For the church, having at Easter put off her sackcloth, the penitential garb of Lent, is all this season represented in her services, as girded with gladness : which at last is completed by the coming of the Holy Ghost the Comforter, as on the day of Pentecost or Whitsunday.

And now the Third Person in the Trinity, being also fully revealed to the world, together with the Father and Son, from whom he proceedeth, the Sunday following is a feast instituted in honor to all the Three Persons, the feast of Trinity, which might be called the great Epiphany, being the manifestation of the Three Persons, as the other Epiphany is only of the Son.

all the services of this long
may be considered as looking
with a grateful regard to the
from which all those graces,
vices acceptable, flow ; or
awful regard to Advent, the t
coming, for which those gr
either as testifying, that the Ho
or as fitting us by his aid agai
our Lord.

Thus then the epistles and
cast into our Liturgy at rando
happen ; but are placed every
being suited severally to th
and all jointly to the seasons
tween and are governed by
great festivals.

Though I have traced out t
rable order of our church in so
vet it will be useful and edifica

ly for the putting us in mind of what we are about, or what we have to do. The whole year is distinguished into two parts : the time of Christ's living among us here on earth, which is the first ; and our time of living here after his example, which is the second : for the first are all the Sundays appointed from Advent to Trinity Sunday : for the rest are all the Sundays after Trinity to Advent again. And because the first part is conversant about the life of Christ, and the mysteries of his divine dispensation, therefore, beginning at Advent, is the memory of the incarnation celebrated, and after that his nativity, then his circumcision, his manifestation to the Gentiles, his nonage, his doctrine, his miracles, his passion, his burial, his resurrection, his ascension, his sending the Holy Ghost, all in a most absolute order : in all which we see the whole story and course of our Saviour, in manifesting himself, and his divine mysteries, to the world. So that the gospels read through all this part of the year, have their chief end and purpose, to make us know and remember with grateful hearts, what excellent benefits God the Father hath communicated to us first by his Son, and then by the Holy Spirit, making us the heirs of heaven, for which unspeakable goodness, we do most fitly end this part of the year, with giving praise and glory to the whole blessed Trinity.

The second part, which contains all the Sundays after that, being for our guidance in the peregrination that we have living in this world, hath for it such gospels in order appointed, a

in the second, we are to practice agreeable to the same. For we are not only to know that we have the foundation of our religion but Jesus crucified, and risen for us ; but far from upon this foundation such a light from us. And because the first Pentecost, the giving us a new law, therefore the second is to begin the practice of that law : that as the children of Israel pass through the desert by the guidance of our Saviour, and overcome our spiritual enemies, we may obtain our only dwelling place, and there dwell for ever.

Thus have we seen at large the order and disposition of the epistles appointed for the Sundays. Arriving to the days of saints, these

Andrew and St. Thomas come before and usher in our Lord's Nativity ; of St. Stephen, St. John, and St. Innocents immediately follow after. And the rest are placed at regular distances, not crowding together, that they may not confound nor injure each other's lustre ; but yet may all severally keep up and set off the glory of the Lord. These days are placed in our Calendar, as the planets are in the firmament. For as those move round the sun, borrowing their light from him, with which they enlighten the earth ; so these attend upon and receive their glory from the Sun of Righteousness, which they cast round upon his church. So then in the greater festivals Christ is glorified in his person directly ; but on the lesser he is glorified in his saints by reflection.

Thus then there is a relation and mutual dependence in the whole system of the epistles and gospels used throughout the year. Thus much as to the beauty of their order.

As to the excellency of their matter, those appointed for the Sundays contain the most choice and principal parts of the New Testament, as the first Lessons for the Sundays do those of the Old. Now as the epistle was instituted to represent the law preceding the gospel, and is therefore read first ; so the matter of it is generally moral or preceptive. But the subject of the gospel, which represents the whole gospel or preaching of Christianity, is both historical and preceptive, relating what Christ either did or taught.

And whereas the law was but dark and full of terror in proportion to the comfortable light

tics, the,

being the words of the service
since the church hath always paid
God above all other messengers
the church hath continued the practice
as directed in her rubric ; so that
commended by antiquity. A reverence
surely very meet to be kept up to
honour to the Son of God.

Secondly, The other honour pre-
scribed, was, that after the naming of
the people standing up, said, Glory be to
Thee. This usage borrowed from antiquity
our reformers continued in our
afterwards discontinued in the
tom still continues the use of it,
custom is in many cases the voice

The rehearsal of the *Nicene*
creed and gospels, as that

that typical sacrament ; much more no stranger to the Christian faith, or unbeliever, should partake of the real sacrament of the Lord's supper. 2dly. As the acknowledgment of the articles of our Christian faith is part of the vow made at our baptism ; so ought the same acknowledgment to be repeated at the Lord's supper, wherein we renew that vow.

It is not my business to consider the substance of this creed neither, nor to run through its articles : wherefore I shall only here explain those two ancient customs, of turning towards the altar, and of bowing at the name of Jesus, when we make these confessions of our faith.

As to the first, it was the custom of the ancient church to turn to the altar or East, not only at the confessions of faith, but in all the public prayers. And therefore Epiphanius, speaking of the madness of Elzæus, counts this as one instance of it among other things, that he forbade praying towards the East. Now this is the most honourable place in the house of God, and is therefore separated from the lower and inferior part of the church, answering to the Holy of Holies in the Jewish tabernacle, which was severed by a veil from the sanctuary : and the holy table or altar in the one answers to the mercy seat in the other. As then the Jews worshipped lifting up their hands towards the mercy seat, and even the cherubims were formed with their faces looking towards it : so the primitive Christians did in their worship look towards the altar, of which the mercy seat was a type. And therefore the altar was usually called the tabernacle of God's glory, his chair of state ; the throne

that faith, which we proress.

The other usage, of bowing at the
Jesus, seems founded on that scripture
declared, that God hath given him
is above every name : that at the
every knee should bow, and every
confess, that Jesus Christ is Lord,
God the Father. Now though
silent herein, yet the canon of the Fathers
thus enjoins: "that when in time
vice the Lord Jesus shall be ment
lowly reverence shall be done to
present, as hath been accustomed
this outward ceremony and gesture
acknowledgment that the Lord Jesus
true and only Son of God, is the
the world, in whom alone all the n
and promises of God to mankind,
the life to come, are fully and wh

Now if such reverence be du
it shall be done when it is

as to the frequency or plenty of the word preached, which continually flows from these fountains, his provision of our church, which appoints a sermon once at least on the Lord's day, must appear sufficient, yea, abundant ; and in truth a greater plenty than this turns not to our nourishment, but only creates in us a waste and a wantonness : that appetite in many after a multitude of sermons is no other, than that of the Israelites, when not content with the regular provision of the daily manna, they required meat for their lusts. Far be it from me, that I should discourage or straiten the ordinance of preaching : but God forbid, that the enlarging of that should ever straiten the ordinances of divine worship, or be esteemed before them ; God forbid, that ever the sermon, however excellent, should be valued before the service, which is incomparable. For to what end do we come to the house of prayer ? Is it to adore God, or to admire men ? Is it to praise him for the excellency of his greatness, or them for the excellency of their talents ? Should this plenteous provision of preaching be ever again exalted and abused to the neglecting, despising and disparaging of our public worship, it might well provoke God to take it from us ; and instead thereof to feed our lust with preaching, as he did the Israelites with quails, till it came out of their nostrils, and became loathsome unto them. It was a remarkable saying so founded on the judgments of God, that a preaching church cannot stand : and it is also founded on the judgments of God, that a church, which places its religion in preaching shall never stand.

authority, as the opportunity of our universal charity is happy, when there is a celebration of supper : but when there is none general intercession, it is necessary and complete the second service distinct service, and in the first performed at different times.

Last of all comes the blessing, the priest, or bishop, if present, highly esteemed in the primitive church durst go out of the church received it, as was enjoined by And when they received it, they or bowing down their heads, done in imitation of the Jewish thus described. When the service, the high priest lifted up his congregation to give the blessing with his lips ; and they bowed down their heads, that they

they shall put my name upon the children of Israel, and I will bless them.

The same authority to bless, yea and greater authority than this, seems to be given to the ministers of the gospel. For into whatever house they shall enter, and shall say, Peace be to this house ; if the Son of Peace be there ; that is, according to the interpretation, if he that dwells there, do not hinder it by his wickedness, or reject it through unbelief, then their peace shall be upon him. If not, if he be not capable nor worthy of their blessing, it shall turn to them again. And if this virtue be annexed to the blessing of the bishop or priest, so as to go and come with it, when bestowed upon a private house ; how much more when dispensed in the house of God, in his name and by his command, over the holy congregation. As many of them doubtless as are sons of peace, as are capable and desirous thereof, upon them shall the blessing of the minister rest : but from them that are not, that either neglect or reject it, his blessing shall turn to him again.

I have now gone through the design I proposed : a work, if less entertaining, yet I hope the more edifying : a work, I am sure, at no time unserviceable, in these times not unseasonable. We behold then our public service from one end to the other, from the exhortation to the blessing : and though it be laid out in so narrow and imperfect a delineation, yet upon the whole we may well close with that exclamation of the prophet concerning Sion, *How great is its goodness, and how great is its beauty!*

My brethren, since ye are so highly favoured

the minister: which I shall again
ou, to fix them upon your memories.

First, Such as the pronouncing the a
nd the blessing: these belong to th
lone: they are essential to his office:
man can take to himself the honour of
ing these, any more than of the offic
Wherefore when the priest standing up
es these, I entreat above all things that
ongregation, being upon their knee
attend and receive them with silence
declare the groes ignorance of the he
least motion of the lips.

In like manner when he readeth the
tion, what an absurdity is it for the peo
peat it after him? For are all priests
then is the congregation? Or do a
Who then are to listen to the exhortat

It were much to be wished, that n
these cases of absurdity, but that ev
bound

of a congregation. It is evident from the rubric, that the church never intended that the people should repeat the words of the prayers after the minister but only as she directs, that at the end of each they should answer and say, Amen. Now to whom should the people answer? Not to themselves; for that is an absurdity: no, but to the minister, who hath alone offered up the prayer for them, and which they make their own by sealing it with an Amen. If they say Amen, they have no need to repeat the prayer: or if they will repeat the prayer they have no need to say Amen: for what is this, but to make answer to themselves.

The best, the only rule is to observe the rules laid down in her rubrics, not to go beyond them in doing more or less, not to intrench upon the priest's office by improper repetitions, nor to neglect your own by a slothful silence; but conforming in all things to her orders, in time, in voice, and in gestures, ye shall not fail to worship the Lord in the beauty of holiness.

The church with its priesthood was never more generally beloved, than at this day. To all ranks of mankind it is the chief delight; and the greatest comfort they have in this world, is to behold the fair beauty of the Lord, and to visit his temple, whose house is open to the poor as well as the rich.

Let us then rejoice together, ministers and people, in our mutual happiness, in the bosom of this church; where we are entered by baptism, instructed in her catechism, sealed by confirmation, nourished by the sacrament, taught by the preaching of the word, honoured and con-

professions, and ranks of men
several tribes, should in their
encamp about the church with
the clergy, to guard them fro
We who wait at her altars, bes
ties of other Christians, have
tions as ministers, to love and
the uttermost. As for myself,
persuaded, that she is the be
the whole world: that her wor
to the primitive form, in as
beauty of holiness, as she is
this state of imperfection. I fi
the government of bishops, pri
established in her, in which
churches are deficient, I belie
ernment (as I said before) v
Christ and every where plante
And I trust every true membe
ery true minister of this chu
willing to join with me in this

*An Explanation of the principal Festivals and
Fasts observed by the Church.*

1. **FESTIVALS** are days set apart by the church for the special remembrance of certain divine mercies, or in memory of the Apostles and other chief saints. The most important festivals are Christmas, Easter, Whitsunday, and Trinity Sunday; on which days no Christian should neglect receiving the holy sacrament.—2 Chron. viii. 13. John, vii. 10.

2. **FASTS** are seasons appointed for deep humiliation before God: such as the forty days of Lent; but chiefly Ash Wednesday and Good Friday. Festivals should be kept with devotion and temperance; fasts should be observed with prayer and inward contrition.—1 Corinth. v. 8. Joel, ii. 15, 16, 17. Isaiah, xlviii. 5, 6, 7, 8.

3. **ADVENT**.—The four Sundays before Christmas have the name of Advent, signifying the approach of Christmas, and directing us to prepare our souls for receiving the sacrament on Christmas Day. "Prepare ye the way of the Lord, make his paths straight." Luke, iii. 4.

4. **CHRISTMAS**.—Christmas Day, the 25th of December, is the day on which our blessed Saviour was born; having left the glory of his Father, and taken upon himself the likeness of our bodies.—John, xvii. 5. Rom. viii. 3.

Christmas Day should be kept holy as a Sunday, particularly by those who then receive the sacrament: for we should not banish our serious-

for the light of the Gospel, w
began to shine on those who sa
Isaiah, ix. 2. Matt. iv. 16.

6. SEPTUAGESIMA, &c.—S
the third Sunday before Lent
the second Sunday; and Quinc
first Sunday before Lent, are th
fying 70, 60, and 50, because t
about 70, 60, and 50 days befor
are designed to call back our n
joicing season of Christmas, ar
for the humiliation and abstinence

7. ASH WEDNESDAY.—Ash
first day of Lent. The day be
Tuesday; so called from an old
to confess: as if on that Tues
confess our transgressions bef
Ash Wednesday has its name

* The practice of embellishing

which, as well as in sackcloth, the first Christians used to appear, when they were penitent, and wished to be again admitted into the church, after they had been shut out from it on account of their sins.

8. **LENT.**—Lent is a word meaning “the spring.” The season of Lent contains 40 days from Ash Wednesday to Easter. The Jews fasted 40 days before their passover.—Our Saviour fasted 40 days in the wilderness. We ought to humble ourselves before God, to repent of our sins, and to prepare for receiving the sacrament at Easter, during 40 days of Lent; when we should deny ourselves some innocent indulgences of which we are fond, that we may learn self-denial in guilty indulgences.

9. **GOOD FRIDAY.**—Good Friday is the day on which our blessed Redeemer died for our sins. He suffered to make our peace with God, and to purify unto himself a peculiar people, zealous of good works.—Titus, ii. 14.

10. **EASTER DAY.**—Easter Day is the day on which our Saviour rose from the dead; the third day after Good Friday. The word Easter signifies “to rise.”

As Christ died and rose again for us, so should we die unto sin, and rise again unto righteousness.—1 Peter, ii. 24. Since Christ the head is risen, we the members shall rise also from the grave.—1 Corinth. xv. 20.

11. **ASCENSION DAY.**—Ascension Day, or Holy Thursday, is the day on which our Saviour ascended into heaven, and happens 40 days after Easter.

... the day on which the
scended on the Apostles. It is
after Holy Thursday, and 50 da
being the day of Pentecost, whic
Acts, ii. 1, 2. Let us seek the
grace, by which we are made h
man be born of the Spirit, he c
the kingdom of God."—John, iii

13. TRINITY SUNDAY.—Trin
Sunday which particularly celel
doctrine, that we worship three l
God. "May the Grace of our Lo
and the love of God, and the fe
Holy Ghost, be with us all evern
2 Corinth. xiii. 14.

THE
**COMMUNICANT'S GUIDE TO THE
ALTAR,**

WITH DIRECTIONS AND DEVOTIONS.

ALSO, AN

INTRODUCTORY DISCOURSE;

EXPLAINING

THE NATURE AND END OF THIS HOLY SACRAMENT;

AND

**THE OBLIGATIONS CHRISTIANS ARE UNDER
TO RECEIVE THE LORD'S SUPPER.**

BOSTON :

Printed by Thomas B. Wait & Sons.

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1814.





GUIDE TO THE ALTAR.

INTRODUCTION.

THE nature and end of the Lord's Supper are collected from many particulars :

I. The words of the institution, This is my Body : This is my Blood—Do this in remembrance of me, says Christ ; and the whole discourse of St. Paul, concerning this sacrament, teach us to consider it, as a divine feast, instituted and appointed by the Lord Jesus, in commemoration of himself ; in which Christ himself is the food provided for us ; and will strengthen and increase in us all goodness, provided we feed on him, or that spiritual nourishment by faith with thanksgiving. Then we shall find a new life and spirit come into us, and we shall wax strong in the Lord, and in the power of his might.

II. We are also to consider this sacrament, as a feast upon a sacrifice, wherein we are more particularly to commemorate the death of our Saviour, who gave himself for us an offering and sacrifice to God, for a sweet smelling savour. In this holy action we set forth that sacrifice for us, and our thankful remembrance of his love, and our high esteem of those benefits, which he hath purchased for us with his bloody death. Thus we shew forth the Lord's death till he

we join ourselves in acknowledging, their head. We declare, by this act of assent of our minds to the truth of what is preached, when he was in the flesh, that the cup of blessing, which Paul says, that the cup of blessing, is the communion of the blood of Christ, and the bread which we break, is the body of Christ. Therefore, writes, "That the reason of eating and drinking the blood of Christ, is for remembrance of his obedience unto death, that we, who have been dead, should not henceforth live to ourselves, but to him, that died, and rose again."

So that we must remember, when preparing for this holy feast, that we consecrate ourselves anew to Christ, to be united to him unto death, to renew our friendship with him, and to confirm that which is between us: utterly to discontinue all unbelief, and opposition to his will; and to promise never to forsake or den

a propitiation for our sins, through faith in his blood. The cup, which is here administered, is the new covenant in Christ's blood, which was shed for the remission of sins, and assures us of forgiveness through his blood.

Thus, after the bread and wine are deputed by holy prayer to God, to be used for a commemoration of Christ's death, though they do not cease to be what they were before; yet, they become something, which they were not before consecration: They become visible signs or pledges of that inward and spiritual grace, which they are appointed by Christ himself, to represent; which grace is no less than the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper. For they have a real feast and portion given them in the death and sufferings of the Lord Jesus: whose body was broken and blood shed for the remission of sins. They truly and indeed partake of the virtue of his bloody sacrifice, whereby he hath obtained an eternal redemption for mankind. And it is the nature and office of these sacramental pledges to assure us of the good will of God, and of ~~his~~ truth in fulfilling his gracious promises. 'He engages to be faithful to us in giving them: as we engage ourselves to be faithful to him in receiving them. God bids us believe that we shall be accepted in his beloved: and he does after put us in possession of all that, which the gospel promises, and the sacrifice of Christ upon the cross obtained for us; no less than mercy, grace, and peace; remission of sins; the power of the Holy Ghost, and eternal *life.*

to love one another.—Th
• ed is declarative of christ
gether in a firm and insepar
when our Lord took the bread
together, and made up of
corns, and called it his body
all christian people : In the
he took the wine, which is
grapes, and gathered together
called it his blood : he also
the congregation of the faithful
mingling together of an un-

Therefore, when we partake
the Lord, let us consider, that
made one with Christ, so we
union one with another : and
when we are preparing to
banquet, that, as we are going
the dearest love of our Lord
love to him : so we, at the

receiving the sacrament of Christ's body and blood; if it heals the breaches made amongst the faithful, and promotes christian love and charity; if it nourishes a loving kind disposition of mind, and keeps the soul free from all base selfishness and covetous desires; the oftener any one goes to the Lord's table, with a true penitent heart and lively faith, the better christian he will grow.

For this reason our blessed Saviour instituted this sacrament, not for the rich and mighty, but for the poor and weak also. He invites all states and conditions, and promises to receive them without distinction, provided they do love one another, with a sincere heart, and unfeigned affection. Here the great are taught and engaged not to scorn them of low degree; and the poor are engaged not to envy the great. The rich are called upon to be merciful and liberal: the poor and needy to be thankful and contented. The learned and wise not to despise the ignorant and weak: and the weak not to judge the strong: but all to live together, as loving brethren, and members of the same body. That so, they may have the same care one for another. And whether one member suffer, all the members may suffer with it; or one member rejoiceth, all the rest may rejoice with it. That as there is one Lord and one Spirit, and one Baptism, and one Hope of our calling; so the multitude of believers may be of one heart, and of one soul. That we may all speak the same thing, and that there be no divisions amongst us; but that we be perfectly joined together in the same mind, and in the same judgment: and that we may with or

...especially of his de
our part, make a solemn p
gion, as delivered to us, and
ly gospels, and tie ourselv
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love and charity with all o
On the other part, Christ
tion of his dying love to t
continuance of it, giving us
make us heirs of all the b
the purchase of his body b
shed for us. So that, whe
the bread and the cup to u
them as tokens and assuran
of his continued and everla
tion : and when we take,
which he gives us, we sho
resolutions to continue his
hopes of that eternal life, w
ised to them, that believe in
he hath sent into the world

makes no exception, but extends his promise of its benefits unto all : Come, says the blessed Jesus, unto me, all ye that travel and are heavy laden, and I will refresh you And, the Author of our Salvation, knowing how difficult it is for man to be drawn to any thing by mere invitation, and that the devil, who tempted our first Parents to eat the forbidden fruit with so great success, was always diligent to prevent their posterity from receiving the means of grace and salvation, and, by assuming the form of an angel of light, to dissuade well-disposed christians, by scruples and groundless fears, to reject so kind and loving an invitation, he has backed it with a special command ;—Take, eat ; this is my body, which is broken for you—Drink ye all of this, for this is my blood shed for you—Do this in remembrance of me. For, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. But, whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.

It is, therefore, beyond conception, why so many excuse themselves, or rather seek for excuses to keep them from the communion of the body and blood of Christ. There is nothing which Christ enjoins with more solemnity and positiveness than this sacred action. Consequently, if we confess ourselves obliged to perform his other commands, there can be nothing invented by men sufficient to excuse us from obedience to this command—Do THIS—a command, whereby our love and affection to Christ *Jesus, our ever blessed Redeemer* is tried and *proved in a most particular manner.* For, as it

Thus, the oftener we receive of Christ, we shew forth the coming again, and approve ourself in Christ Jesus; because mark of a christian, a mark proper who is moved to this not by natural light of mankind, but by piety and devotion to his Saviour part of divine worship, in which so much as in this. It is more christian worship, than any other. All the world confess that they to pray to God, to praise him with thanks; but to know him and through Jesus Christ, and to be by doing this, belongs only to the Son of God.

The primitive christians were of this truth, and of the necessity of the Lord's table, that they ne

our obligations to God, and to bind ourselves faster to him : to heighten our love and gratitude, and to stir up light and joy in God our Saviour ; so long it will be necessary to do this, without which, we cannot obtain those great ends and purposes.

For, by these outward signs, instituted and ordained by Christ himself, we express our hearty consent to the new covenant, made by Christ, in his blood ; and engage ourselves to stand on the terms and conditions of it. So that it is the same as if we refused to be of Christ's religion, should we refuse or wilfully neglect to come to this holy communion. He that made the new covenant with us, made these outward rights and solemnities to be instruments of stipulation, whereby they, who are willing to enter into that covenant, and to be of that religion, should express their agreement and submission to it ; and openly declare that they acknowledge Jesus to be the Lord, and that they will perform due obedience to every one of his commands.

The command also includes a frequent repetition of the act of doing this : as often, says Jesus, as ye do it. When we have once done it, we are to signify our continuance and steadfastness in that religion, to which, by these means we have joined ourselves, by the repeated use of the same means. He that hath put his hand to the plough, will never reap the fruits of his labour, should he draw back : neither can we hope to enjoy the benefits of this sacrament, if we absent from the Lord's table, upon any pretence whatsoever. *They live, as if they repented of the contract which they had made, and renounced our bless*

ends for which this sacrament would still make it appear necessary, that we should have communion of the body and Redeemer ; if either the will or official command, the practice of our own wants, our respect to religion, or the great benefits we do in doing this in remembrance of the finisher of our faith, can make us judge any thing so.

But if we ask, who are the persons the Lord invites and calls to this ? It is answered, they are ALL who come into the name of the Lord Jesus Christ, believe his religion : they that seek to make good that promise, covenant, made in their name, and are baptized. They are the persons who are acceptable at the holy table.

governed by his laws? Do you remember, and will you stand to the vow, that was made in your name, when you were baptized? Are you desirous to renew that covenant in the manner described? Do you value his favour and grace declared in his precious promises above all earthly things? Would you partake of his holy communion, that you may commemorate your Saviour's dying love; that you may own and acknowledge him to be your Saviour, and that you may devote and unite your hearts unto him in stricter friendship; that you may bind yourself in the bond of peace to all your brethren, and that you may receive more of his grace and greater assurance of his love, as the most invaluable blessing? Then lay aside all your fears, and humbly approach unto him, to render him the sacrifice of praise and thanksgiving, and to receive fresh tokens of his unchangeable love, good-will, and affections.

In a word, if you do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and inclined to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near to the holy table with faith, and you will receive this holy sacrament to your comfort.

THE Church requires that all who partake of this heavenly feast should themselves (before they presume to eat bread and drink of that cup) by the rule of commandments; and wherein they shall themselves to have offended, to repent to Almighty God, with full amendment of life; that they should be reconciled to their neighbours, and in charity to all men. The devout Christian will implore the assistance of Almighty God, to enable him so to examine and prepare himself to approach the holy altar, with hope and acceptance through the merits of him who himself a ransom for us all; to worship the Father, and the Holy Ghost, be glorified and glory world without end. Amen

ed in thought, word, or deed. Make me heartily sorry for my misdoings, and to turn to thee with faith in the blessed Redeemer, and unfeigned repentance; that through a sincere and hearty obedience to thy holy laws, I may have my fruit unto holiness, and the end everlasting life, through my only Lord and Saviour Jesus Christ. Amen.

**BRIEF HEADS OF SELF-EXAMINATION UPON
EACH COMMANDMENT.**

Commandment I.

‘THOUGH I have not atheistically denied the being of a God, or wickedly renounced him by apostacy, yet have I not loved, and desired, other things more than God? Or, have I not dreaded the displeasure of the world more than God? Or, have I not trusted in men, and relied upon the world, more than upon God? Have I not despaired of God’s mercy? Or, by presuming too much upon it, encouraged myself in sin? Have I not been unthankful for mercies received? Or, have I not ascribed the glory and honour of what I now enjoy, to myself more than to God?’

God be merciful to me a sinner, and lay not these sins to my charge.

[Repeat the same at the end of every commandment.]

II.

‘Though I have not worshipped God by images, yet have I not entertained false conception of him? Or, have I not wilfully omitted or

‘ and unadvisedly received the
‘ out a preparation ? Or, have
‘ resolutions which I then mad
God be merciful to me a s
these sins to my charge.

III.

‘ If I have not openly blasphem
‘ God, yet have I not lightly
‘ spoken of him ? Or, have I not
‘ his holy places or persons, or
‘ service ? Or, have I not taken
‘ vain ? Or, have I not broken my
‘ resolutions, especially my baptismal

God be merciful to me a sinner
these sins to my charge.

IV.

‘ Have I not neglected the worship
‘ on his sabbath ? Have I not spent
‘ in vain sports, idle discourses,
‘ necessary pursuits ? Or, have I

'ties? Or, have I not been disloyal to my temporal and spiritual rulers, unfaithful and unthankful to my minister, and unkind to my friend and companion?'

God be merciful to me a sinner, and lay not these sins to my charge.

VI.

'If I have not actually taken away the life of any person, yet have I not made my neighbour's life grievous by oppression and violence? Or, have I not tempted him by vice or intemperance, to destroy his health, and so shortened his days? Or, have I not, by false and contumelious speeches, wounded his good name and reputation? Or, have I not by luxury and intemperance enfeebled my constitution and shortened my days?'

God be merciful to me a sinner, and lay not these sins to my charge.

VII.

'If I have escaped the grosser acts of adultery and fornication, yet have I not conceived lust in my heart, and neglected the means to preserve my own and others' chastity? Or, have I not by impure thoughts, and conversation, defiled my soul?'

God be merciful to me a sinner, and lay not these sins to my charge.

VIII.

'Have I been true and just in all my dealings? Or, have I not contracted debts, when I was conscious that I was not able to pay, or make restitution? Or, have I not wasted my own, or others' estates, by riotous living? Or, have I

‘ have I unjustly sought to uphold
‘ to injure the credit of others ?’

God be merciful to me a sinner
these sins to my charge.

X.

‘ Have I not secretly complain
‘ providence of God, as if others I
‘ and I too little ? Or, have I no
‘ means endeavoured to deprive
‘ goods and prosperity ? Or, ha
‘ truly and faithfully to get my ov
‘ to be content with that state of li
‘ it hath pleased God to call me ?’

Lord have mercy upon me, and
upon my heart, and give me grace
same.

of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen. See Psal. li. 6. xxxii. 38.

A Prayer for the Morning on which you intend to Communicate.

O most gracious and eternal Lord God, thou hast called all who are weary and heavy laden to come unto thee, by faith and repentance, and thou wilt refresh them. Encouraged by thy gracious invitation, may I approach thy heavenly table, not trusting in my own righteousness, but in thy manifold and great mercies; and although I am not worthy so much as to gather up the crumbs that fall from thy table, yet since it is thy property always to have mercy: Forgive my want of a due preparation, and accept of my sincere desire to perform an acceptable service unto thee. Clothe me with the wedding garment, even the graces of the gospel. Possess my soul with a lively faith, with humility, obedience, devout affections, and with charity, that I may be a worthy partaker of those holy mysteries, to my great and endless comfort: Grant this, O heavenly Father, if it be thy blessed will; through Jesus Christ. Amen. See Psal. xxiii. 25, 26.

[When the sermon is ended we should be preparing our minds for a worthy participation, and devoutly pray to God, to assist us by his holy Spirit, that we may be fit guests at his heavenly banquet.]

who gave us the gospel of sal
us out of darkness to the kn
God; who purchased to him
ple, his holy church; who in
of his saving passion, those c
mysteries of his most preci
and hath by his apostle assure
we eat the bread and drink the
supper, we must shew forth
coming to judge the world
eateth his flesh and drinketh h
nal life, and that he will raise
day. I, thy unworthy servant,
seech thee, that thou wouldst e
this bread which giveth life to
mit me to drink of the cup of s
me to try and examine myself
penitent heart.

[In the communion service we must be sure to join most devoutly with the priest, and never use our private prayers when he calls upon us to accompany him in the service of the church.]

At the Oblation of our Alms.

IT is of thy goodness, O Lord, that I am enabled to contribute; make me thankful for this and every opportunity of doing good. I know, O Lord, that thou wilt one day call me to account for my stewardship; grant that I may so dispense the favours of thy bounty, that at thy second coming, I may give an account, with joy, and be found acceptable in thy sight.

Hear me, O King of Heaven, and accept thy my sacrifice, even the sacrifice of my whole heart.

While the priest, standing before the altar, disposes of the bread and wine for consecration.

I ADORE thee, O blessed Jesus, for that thou didst humble thyself, that we might be exalted and didst ordain this Christian sacrifice to convey to us the benefits of thy all-atoning oblation for the sins of the whole world. Grant that all who may be partakers thereof may obtain remission of their sins, be filled with thy heavenly benediction, and be devoutly given to serve thee, and obtain everlasting life. Amen.

At going to the Altar.

IN the multitude of thy mercies do I now approach thy altar, O! Lord of Hosts! Pardon my sins, and receive me graciously.

Glory be to thee, O Lamb of God, who takes

thy cross and passion. Amen.

Having received the Bread,

Glory be to thee, O Lord, for thou
vouchsafe to feed us with the bread
hast sanctified us with the offering of
Jesus, once for all. O heavenly Father
this blessed sacrament may preserve
and body to everlasting life. Amen

When the Priest approaches with

Make me, O God, duly sensible of
my redemption, no less than the
Redeemer, shed for the sins of the

May his blood purify me from
henceforth I may be devoted to
Amen.

After receiving the Cup.

When you retire from the Altar, devoutly kneel, and occupy the time while others are communicating, with the following devotions.

O Sovereign Lord and blessed Saviour Jesus, who didst humble thy soul to death, for our redemption, and didst ascend to thy Father, for the full accomplishment of our peace, give us faith to obtain the benefits of thy most blessed cross and passion; and by thy precious blood cleanse us from all our sins, that we may live to thy glory here, and be admitted hereafter to thy heavenly kingdom, where thou reignest, in the unity of the glorious Trinity, one God, world without end. Amen.

A FORM OF THANKSGIVING.

WORTHY art thou O Lord of heaven and earth, to receive Glory and Honour and Power, for thou hast created all, and for thy pleasure they are and were created.

Glory be to thee, O King of Heaven, for that thou didst give thine only Son, not only to die for us, upon the cross, but to become our spiritual food, and nourishment, in this holy sacrament, that our sinful bodies might be made clean by his body, and our souls washed through his most precious blood, that we may ever more dwell in him and he in us.

Glory be to thee, O blessed Jesus, for thy love to lost man, for condescending to take our nature upon thee, for thy heavenly doctrines, for thy miracles, for thy goodness, and for the example of thy holy life.

Glory be to thee for the est
holy Church universal, for all
ces thou didst bestow on the
the inspiration of the Holy Spi

Glory be to thee for the god
those, who have finished their
and do now rest from their labo

Glory be to thee for all the
life, and for the blessed hope o

What shall I render unto the
benefits. I will shew forth his
with my lips but in my life, by
to his service, and by walking b
liness and righteousness all my

Glory be to the Father, and
to the Holy Ghost, as it was—8

[If these ejaculations are not suffic

For the Comfort of God's Holy Spirit, Psal. 34.

For the Grace of Humility, Psal. 131.

For Devotion in Religion, Psal. 27.

*Thanksgiving for God's Mercies, Psal. 103. 136.
138.*

For Pardon of Sins, Psal. 85. 106. 116.

For Redemption by Christ. Psal. 98, 118.

After the blessing, The Peace of God, &c.

GRANT, O Lord, that we, thy servants, who have this day been partakers of thy Holy Sacrament, may obtain remission of our sins, and be confirmed in piety towards God, and in charity towards our neighbour; may become worthy members of Christ's Holy Church; and inherit eternal life, through our Lord Jesus Christ. Amen.

PRAYERS.

ON ENTERING THE CHURCH.

O Almighty God, pardon our sins, sanctify our hearts, and enable us to worship thee in spirit and in truth, through Jesus Christ our Lord. Amen.

OR THIS.

Almighty and merciful God, of whose only gift it cometh that thy faithful people render thee true and laudable service, grant that I may join the prayers and praises of thy holy church with reverence and devotion, hear thy word with attention, and obediently follow the same; that I

Lord.

OR

**Grant, we humbly t
God, that our services
may qualify us for the
above, to which wilt
through the mediation
Amen.**

**For Devotions for t
Common Prayer, and th
for the Fasts and Festiv
and published by the R
Bishop of New York.**

BRIEF DIRECTIONS,

**FOR A DEVOUT AND DECENT BEHAVIOUR IN THE
HOUSE OF GOD. .**

You will perceive from the Liturgy and Offices, that the church expects our punctual attendance at the commencement of her service. And we should undoubtedly enjoy a sublime pleasure in devout contemplations in the "house of prayer" a short time before the service commences.

On entering the pew, devoutly kneel and ask God's assistance while engaged in his holy service.

The rubricks should be strictly attended to, for the decency of performing divine worship.

And here let me caution against the rude and indecent practice of turning the back to the holy altar, while standing, as is the custom of some, particularly while singing to the "praise and glory of God." Were we in the presence of our temporal rulers, or of any persons whose stations entitled them to, and claimed our respect, a sense of propriety would lead us to avoid any such breach of decorum. Shall we not then, when in the temple of our God, immediately in his presence, imploring the choicest of his blessings, be humble before him, and treat his sanctuary, and his ambassadors, "his holy ministers to us for good," with respect and decent veneration?

Devout attention should be offered in our behalf by the end of each we should pronounce. The responses should be repeated by the whole congregation, the number of pairs the beauty of holiness would be so conspicuous in the Liturgy.

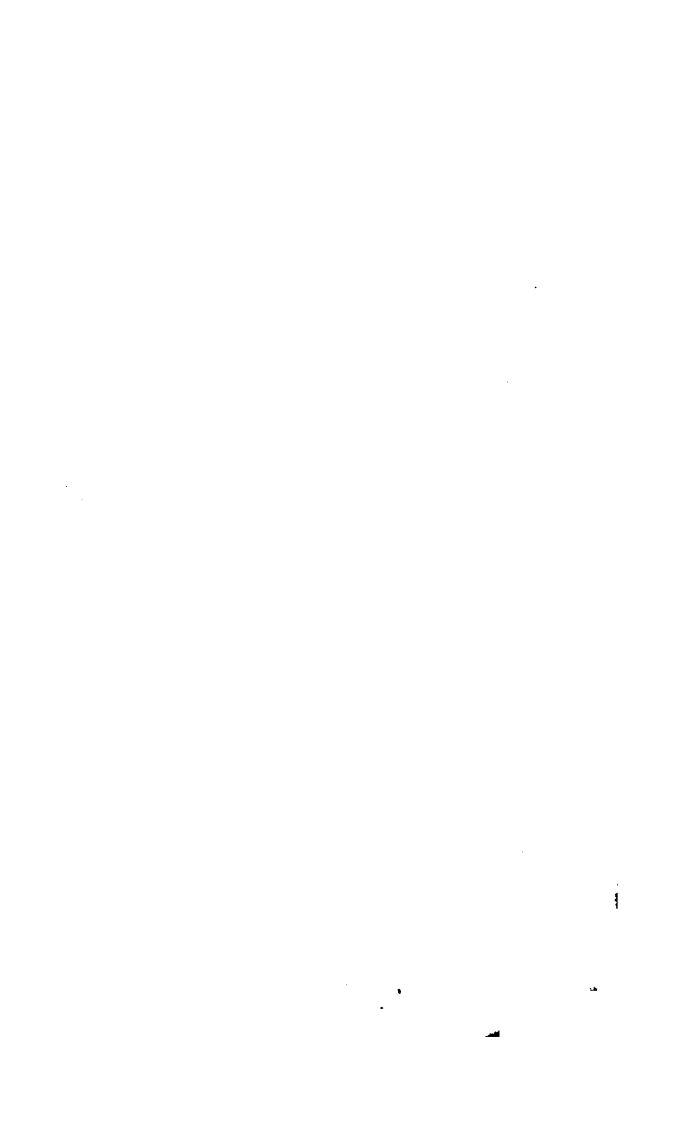
When the minister of Christ depart with the blessing, and the presence of God" may be with us, we are to quit our places, but devote ourselves towards the holy altar ; and the continuance of our worship and service to the blessing of the church may be.

And here I must remark that the organist (in churches where the organ is used with this sublime and majestic music to praise) indulging the common sense after the manner of the















MAY 13

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